RELIGION AND INDUSTRY.

A Sermon Delivered Last Evening by Rev. George Dana Boardman, in the First Presbyterian Church, Washington Square.

Last evening, the Washington Square Church was filled to overflowing, to hear one of a course of sermons given under the auspices of the Young Men's Christian Association. That delivered last evening was by the Rev. George Pana Boardman, and was listened to with earnest attention, and, no doubt, will be the instrumentality of accomplishing great good to the young men who were present. Mr. Boardman said:-

Friends of the Young Men's Christian Association:—I sincerely congratulate you upon your past successes, such as the Holy Spirit has been pleased to give. Again I pray that He may abundantly bless you in the future. As a motto which you may take with you through life, I have selected the following words, which are to be found in Paul's Epistle to the Romans, x11, 17: be found in Paul's Epistic to the Romans, xii, 17:
"Not slotafal in business, fervent in spirit,
serving the Lord." When the work of creation
had been inushed, we read that the Lord God
"planted a garden eastward in Eden," and there
He put the man He had formed in it to cultivate
and keen it. and keep it.

We inter from this statement that industry was intended, from the beginning, to be the normal condition of man. God imposed upon Adam this duty of tolling before he fell out of the sphere of innocence, or the soil was cursed with the thorn and thistie. It is the first sen-tence in human history recorded of the Divine inauguration of the reign of human labor; and in that perfect garden did Jehovah, out of whose soil He cassed to grow every tree, set before all posterity the lesson and the example of the divinely ordained industry. More than this, Not only God appointed labor as a positive ordinance, but the relations of the material universe are such as to compel man to exer-tion. There is an on-going conflict between man and nature, between spirit and matter, as to which shall be master.

In the world's morning, God bid man and woman "to subdue the earth and have dominion over the fish of the ocean, and the fowls of the air, and over every living thing," and to main-tain their supremacy over nature. This requires on the part of man a continuous putting forth of intellectual and physical power. To this end the Creator gave to man six organs of sense, through which he might become acquainted with the external world. He gave him hands, that he might have the instruments with which to gain the required triumph. He gave him intellect, that he might learn, among other things, how to perform in a right manner the positive commands of God. Thus we see that before man sinned his Maker completely equip-ped him for the struggle and mastery over nature—in other words, for work. Evidently, then, labor is man's normal condition. We cannot thick it strange, in a world like this, that man was not designed to be an idler in G d's crea-tion. Some men do not long continue innovent, but listen to the voice of the tempter and fall.

I oo not undertake to determine the element:

of the primeval curse pronounced on the earth. I do not intend to explain its philosophy: it is a mystery entoided in that great mystery. "The origin of evil." Instead of being at liberty to employ his undivided energies in that conquest of nature which God has set before him, man is now forced to employ them, in part at least, in repelling invasions of want and pauperism In Eden, man was to toll with might to conquer nature. Now he is to toll that nature may not conquer him. To this end the farmer must sow his seed, and the artisan ply his tools, and the scholar must apply his brain. The current purase that a person does so and so for a living, is a significant illustration of the fact that man must devote his life to individual pursuits. To work is to obtain his hyethood, and though there may be apparent exceptions to this rule, as when a man obtains property by inheritance or legacy, yet it will not be denied that this property was, in the first instance, the product of labor. This is the divinely constituted order

Before the entrance of sin, for man to toll was a morat duty. Since the entrance of sin, for man to toll is not only a moral duty but also a physical necessity. Since then labor is the physical necessity. Since then labor is the divinely appointed ordinance for man. We are prepared to consider the Apostolic injunction not to be slothful in business. Observe, the Apostle takes it for granted that every man has an occupation. The presumption is most reasenable. There is no room for idlers in Go i's creation, excepting, of course, those who are incapa-citated for labor by infirmities or sickness or old age-and such I can hardly expect will be pre-sent this evening. Practically speaking, there is no moral obligation to do that which is physically impossible. This exception in favor of those who are unable to work being conceded, I shall consider it conceded throughout the whole discourse, without referring to the con-

cession again. I affirm that it is the duty of every human being to be engaged in some kind of employment. It matters little what that employment ment. It matters little what that employment may be, provided that it be lawful—lawful in a Scriptural sense. No man has a right to be idle. If he is poor, to be idle is to sin against himself. If he is rich, to be idle is to sin against himself. If he is rich, to be idle is to sin against himself. In every case, to be idle is to sin against God. Regard, then, with distrust every able-bodied man who, whether rich or poor, is not disposed to work. It is a mataken kindness, founded neither in reason. mistakea kindness, founded neither in reason nor in morality, which gives even a crumb of bread to the mendicant who would rather beg than dig. Find him employment; display your generosity by inventing employment; for uim, rather than encourage his idleness by yielding

to his importunity.

If you would multiply paupers, gratuitously feed able-bodied beggars, and never turn a way from your doors the man who, like a dog, supplicates for the crumbs that fall from your table. To turnish employment for all is a more generous way of dispensing your bounty to the suffering poor than a thousand soup dinners or a thousand almshouses. I deplore that statesmanship which has substituted human enact-ments of poor laws for the Divine enactment that maintenance is the natural product of lexi-timately rewarded industry. The Apostle says that if a man will not work neither shall he eat, and a greater than the Apostle as said, "The laborer is worthy of his hire."

Let society act on these two principles, no diverting or uniting them, and in case the supply of laborers is greater than the demand, let society, with a wise generosity, make employ-ment for them-for instance, in the direction of public works and improvement-pauperism will be almost annihilated. I cannot forbear in this connection, thanking the Young Men's Christian Association that they have found employment for them; and I am sure that every gentleman in the city who really wisnes well to the Association, will be glad to hear that where employment is not to be had, an employment

is invented to meet the case of all applicants.

The rich man has no right to be indolent in the enjoyment of his wealth. That he is blessed with a competency is no reasonable excuse for idleness. For so long as he lives on earth he belongs to the brotherhood of men. In virtue of his moral deeds, in virtue of his very existence, he sustains relations to his tellow-men which no desires of his own can sever or even modify. Nor, by the blessing of God, should he amass property to make himself comfortable for the remainder of his life, and, perhaps, transmit wealth to his children, to make them comfortable—when he has done this, he is not at liberty to lie down and bask in the sluggard's

at liberty to lie down and bask to the sluggard's garden.

Having toiled for the sake and for the good of his family, he must now toil for the good of society. Let me not be undetstood as defending the socialistic dogma that property should be equally divided among all classes of men. Such a universal distribution of property is founded neither in justice, nor in charity, nor in reason, nor in Scripture; besides, it is practically impossible. What I mean to say is this, and man has the moral right to consider the proany man has the moral right to consider the property which he has amassed as his exclusively, but not in the sense that he can do whatever he pleases with it. The rich man holds his wealth

only in trust from "the giver of every good and period gift." No man can be affluent enough to justify himself in ceasing to work for his fel-low-men. We are commanded to love our neighbors as ourselves.

bors as ourselves.

Man must engage in his employment, whatever it may be, with diligence, and energy, and hearty good-will. Some men work as if labor was drudgery, not a duty. They proceed to their business like slaves driven by fear of the lash behind them, rather than allured by kind-was to the work better them; but since labor. lash behind them, rather than affured by kindness to the work before them; but since labor is a moral duty, as well as physical necessity, we should engage in it with consciencious punctuality and energy. We are commanded not to be slothful in business, and whatsoever our hends find to do we are to do it with all our might. When God commands, through his Apostle Paul, to the people of the Lord Jesus Christ, we have no right not to discharge the duties thoroughly. When the same God comduties thoroughly. When the same God com-mands, through the same apostle, not to be slothful in business, we have no right to take our own time in obeying the injunction

The Almighty gives us no choice in His com-nands. We must obey them with alacrity. Pursue, then, your business with cheerfurness and vigor; let it be done with untiring industry. If God has called you, as He did Adam, to till the ground, let the wheat-fields testily of your industry. It he has called you to apply the im-plements of the artisan, let the shop resound with the stroke of the hammer. If he has called you to the pursuit of mercantile life, let your ledger give an account of your industry. Whatever calling God has placed you in, pur sue it with a zealous assiduity which will not leave a moment for idleness—I mean idleness in the strict sense of the term. Be fervent in spirit. This is precisely what you young men ergaged in business tell me you cannot be,

You say that such an unuring devotion to business is unfavorable to the growth of reli-I have two remarks to make concerning this. In the first place, none of the business eneagements of young men are so pressing that they cannot have time to pray. In the second place, he who is religiously industrious is at the same time industriously religious. To be slotbful in business is to be irreligious. It is astonishing to muck how false are the impres-sions of many men on this matter. They seem to fancy that diligence and plety are opposed, and that to strike an allience with the one is to war against the other. They would in amously tear a under what God hath join-d together. For labor and heliness are wedded to God in sacred,

blessed marriage.

Rest as used that God is too equitable a being in His dealings with man, to require or him to obey ore of His commands at the expense of violating another of them. It is impossible for one to be religious without being indus-trious; and, accordingly, in our text industry in business is made to precede fervency in spirit. The danger is, young brethren, that religion does not consist exclusively in prayer itself-acts which, by common consent, are styled religious, If does not consist solely in keeping the Sabbath, and attending church, and studying the bible, and praying, and sludiar exercises. These are done, and with much perfect correctness Grace is absolutely indispensable. Contribut-ing to the poor is a means of grace. Taking care of one's health is a means of grace. Being industrious is a means of grace. In short, to obey every command of God is the employing

of every means of grace
He commands us to labor six days in the week just as much as He commands us to cease laboring on the seventh. God bas given man a body for him to take care of, not for the sake of the body itself, for that is made of dust, but that the body may be made a suitable home for the plous spirit. God has put man into the world for various purposes. One of these purposes is that he may be useful to others; but he cannot be useful to others upless he is industrious. You say that poor men who are compelled to labor for their daily bread cannot and time to be useful; but this is a mistaken view of labor. No man can engage in any occupation which is moral without beneating the world. He who works in any lawful calling adds to the world's pecuniary and moral capital.

We are all at to estimate the value of labor by what it immediately produces. No valuation could be more unjust. The dew-drop, glistening on the sprouting shoot of the acore, is in its measure as useful to the world as is the gallant ship freighted with Bibles for the heathen nations. For had not that little drop of dew done its work, the sprouting acore had not become the giant oak, and the giant oak had never ribbed the gallant ship. It matters little what the employment may be to which God has called you. The aged matron plying her knitting-needles contributes as much to the glory of God as the missionary who, in foreign is giving to the pagan people their first translation or the boly gracles.

I firmly believe that the day laborer, compelled to spend his whole life in unceasing physical exertion, will have a heart fervent with as burning a zeal to Christ as the minister whose occupation it is to preach to his fellowmen the unsearchable doctrines of God. firmly believe that the noblest examples of de-votion to Christ and His character are to be found, not in the palace of the rich churchmember passing the golden hours away in fashionable indulgencies, breathing out his life in sanctimonious laziness; but in the abodes of humble poverty, where every moment is occa-pied in securing to-morrow's bread. Whenever I see a poor man complaining of the necessity which compels him to work for his daily bread; whenever I see a student rejuctantly open his book, and eagerly shutting it. I know that he is talse to Christ, false to his Church, false to the

If any are present who are blessed with competency, still toil on with unwearied assidulty, toil on in hope, in charity, and when you die perhaps others may prepare some tablet to com-memorate your deeds on earth. May God give you grace so to live that you shall not be utterly unworthy of the epitaph, "He was not slathful in business; he was fervent in spirit; he served

At the conclusion of the sermon Mrs. Parker gave a splendid rendition of the solo, "Bless

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